

*The design and benefits of Instrumental
Musick.*

CONSIDERED IN A

S E R M O N,

Delivered at Lebanon Goshen, May 7, 1807.

On the occasion of having an Organ introduced as
an aid in the worship and melody of God's house.

BY WILLIAM LYMAN, A. M.
OF EAST-HADDAM.

"Awake up, my glory, awake psalter and harp: I myself

"will awake early.

"Praise him with stringed instruments and organs."

PSALMIST.

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AT a meeting of the proprietors of the Organ used in public worship in the society of Goshen in Lebanon, held in said society on the 11th day of May, 1807.

Voted, That Mess. Dyar T. Hinckley and Erastus Osgood, be a committee, to present the thanks of said proprietors to the Rev. WILLIAM LYMAN, for his Sermon delivered on the 7th instant ; on the occasion of the introduction of said Organ into public worship, and request a copy thereof for the press.

A true copy,

Attest,

JOHN SHAPLEY,

Clerk to said proprietors.

TO THE READER.

THE author makes no pretensions to a thorough investigation or accurate discussion of the subject brought to view in the following pages ; and he assures the public, that if his own mind had been uninfluenced by the opinion of others in whose judgment he confides the discourse here presented, would never have come before them in its present form. Inaccuracies of method, style and sentiment, he request may be viewed with an indulgent eye, by the candid reader.

IF the cause of truth is advocated, he hopes it may receive support from some abler pen ; if any thing hurtful to “ pure religion,” and evangelical godliness, is stated, he begs it may not be construed to derogate from the sobriety and spirituality of christian worship. He will be wounded in the deepest manner if it is found to be incompatible with the glory of God, which he is bound, and should labour above all things to promote.



SERMON.

ZECHARIAH, XIV, 20.

In that day shall there be upon the bells of the horses, Holiness unto the Lord.

THAT there is coming a time when religion shall be in a resplendant and triumphant state upon earth, is a doctrine supported by the uniform testimony of the ancient Prophets. This time and the blessings of it, they describe in figurative language, and give elevation to the hopes and joys of good people.

A variety of particulars, as prognostic of this day and as evidential of its actual commencement they enumerate. Among other things, the prophet from whose writings have been selected the words of the text, states that there shall be an almost universal consecration to God, not only of men, but of implements and articles of use in common life. This I gather from what he asserts in a particular case noticed in the words which have been read. If on "*the bells of horses*," those signals of business or pleasure shall be written or engraven, "*Holiness unto the Lord*," then every less inferior instrument may be expected to share the like consecration. Arguing from the less to the greater, we are authorised in the conclusion, that all the implements of war, all the utensils of husbandry, together with all the various productions of art, shall be devoted to religious purposes ; and be employed only as they are made subservient to the glory of God. Too often, alas ! at present, the members of our bodies, and all the implements they are capable of using, become the instruments of unrighteousness unto sin ; but then, the corporeal organs, the mental faculties, and the whole catalogue of objects with which they have connection, shall be on the side of Christ, and occupied as his gospel requires. This being the case, it is easy and natural to suppose

that instruments of musick, even those which have long been devoted to other purposes, and considered as the signals of carnal merriment, shall all be enrolled among those articles on which shall be inscribed, "*Holiness unto the Lord.*" I have little doubt, my brethren, that in the Millenium, to which, I suppose, the words of the text have reference, there will be a surrendery to the service and benefit of the church of many things which are now employed for the vilest purposes. The timbrel, harp, and violin, instead of waking to all the joys of sensual merriment, and enlivening the giddy throng in the airy mazes of nocturnal hilarity, shall captivate, warm and enrapture the soul of piety—shall stir up the most devotional sensations in the breasts of the godly, and cause the hearts of those who love God to leap for joy, and to burst forth in the language of praise.

The Organ is a noble instrument which hath generally been considered as among those which are sacred to the use of the church : and though, according to Job, it hath been found in the service of those who "*send forth their little ones like a flock, and whose children dance—who spend their days in wealth, and in a moment go down to the grave,*" yet it hath not usually been ranked with the incentives to carnal mirth. We find it in use with a respectable class of christian worshippers, in many of their churches ; and, by degrees, gaining admission into the temples of those who are of a different denomination. Though my opinion is not to be a rule in this case, yet for myself I can say, I should rejoice if the time were come when this and other instruments of Musick, shall be taken from the perverted use to which they seem destined, and made the sweeteners and the enliveners of God's worship. In *that day*, of which the prophet speaks in my text, it is believed something of this kind shall be witnessed ; and in a much higher degree than is, at present, generally imagined. I shall briefly canvass this matter, and give the reasons why I am comforted with such a hope.

I. Let us consider the design of instrumental Musick, and the purposes to be answered by it.

II. The objections which lie against it.

III. The benefits to be derived from it.

IV. What reason there is to expect that in due time these benefits will be realized by the church, and music of this kind go into universal use.

If any are at a loss to know how I get at these ideas from the text, I would inform them, that when the prophet speaks of having "upon the bells of the horses, *Holiness unto the Lord*," I do not suppose he has reference to this article only, but to all others which may be considered of equal or superior importance. The idea, I conceive, very naturally, is this ; that, at the time referred to, there shall be an universal consecration even of the common implements of life, not excepting the very article here mentioned ; which may be deemed an appendage, or an almost useless superfluity. Bells of horses are used, either as an ornament, or as signals of approach ; and they denote that persons are on business or pleasure. In the day spoken of in the text, when these shall be heard, it will be a warning, either that persons are going to attend some religious meeting, or are engaged in some lawful employment which is wholly subservient to the divine glory. In this case, no noisy, jovial, drunken meetings shall be announced by these harbingers of an approaching party ; but the purposes of religious intercourse, and religious service shall in this way be promoted. On this account, the language of the text is justified. In allusion to this, it doubtless was, that our pious forefathers so frequently petitioned in their prayers, that "*Holiness to the Lord*" might be written on all the *enjoyments* and *employments* of life. This construction, in my apprehension, gives support to the use it is proposed to make of the passage in reference to instrumental Musick. These, with other things, shall be devoted or consecrated to God. Let us then, as proposed,

I. Enquire into their design.—One general idea belongs to this, in common with vocal musick. The design of both is to produce agreeable and lively sensations within. We find that musick of some kind or other is agreeable to most people ; and, on certain persons, it has a surprising operation. It charms, elevates and enraptures their souls. They seem on the pinnacle of delight, when melody and harmony of sound salute their ears. These persons are, generally, fond of variety ; and though vocal musick, when well performed, carries them almost into the regions of extacy, yet their satisfaction is encreased when you blend with it that species which is termed instrumental. Both together, suitably proportioned, and on the string of harmony, have a wonderful effect. They remove gloom, despondency and deadness from the soul. They put every faculty on the

stretch of exercise, and cause the joyful feelings to hold a complete ascendancy. Of course, they leave the soul in a very placid, serene, and joyful state. The power of musick, in certain cases, is almost beyond credibility. It is used medicinally for disorders of body and mind. For the bite of the Tarantula, which is very poisonous, this hath been said to be a sovereign remedy*. Glooms and derangement of mind are frequently removed by it. There is a species of demutation or frantic madness, for the cure of which musick is found to be very efficacious. You will recollect the case of Saul, king of Israel, when he fell under the displeasure of heaven, and "an evil spirit from the Lord troubled him." His servants seemed to understand his complaint and the proper remedy. Their advice, therefore, was to "*seek out a man who is a cunning player on an harp.*" It fell to the lot of David to be the physician, on this musical plan. In the paroxysms of his disorder, to frequent returns of which the king was subject, David applied this remedy with success. "And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand : so Saul was refreshed and was well, and the evil spirit departed from him."

But aside from these extraordinary instances, there are uses of a more common description. And these are such as apply to the feelings of the heart. Warm affections are excited—lively emotions are produced, and an animated devotion takes place as the effect. Those must be upon a frigid and torpid scale, who are not moved by well-timed and symphonious musick. One design of this art is to assuage grief and drive away sorrow : and in this way it is, often, highly salutary to both body and mind. While trouble and distress operate to dry the bones and drink up the spirits, songs well adapted, serve to tranquilize the mind, and restore to their proper tone the suspended functions of nature. But in religious service, it is of peculiar, and perhaps the highest utility. It is intermingled with other services to keep up the attention, and enliven the worship. It is a proper method in which to express and chant forth the praises of God. By the aid of vocal and instrumental musick, such a sound is produced as has the most pleasing and salutary influence on the mind. Though vocal musick in its perfection is to

* It will not be understood that the author designs to assert the fact.

be preferred, yet instrumental is calculated to have the same operation : and where the state of the affections is right, to put them on the highest and sweetest key. All nature seems to rejoice in musick ; and, during the present season, the warbling songsters flit through the air, filling the atmosphere with variegated and enchanting melody. These winged choristers perform with the utmost correctness ; and it is pleasure to awake and hear their matin notes of praise.

By the art of man, taught from heaven, mute instruments are made to join the melody, and aid the rapture. On different principles, and with an almost infinite variety of sounds they are constructed, but all calculated to come within the scale of harmony, and tending to produce the happiest effect. The pensive, the cheerful and the solemn strain are occasionally employed, and all uniting to compose, exhilarate, and render seraphical, the soul of man. This, more than any thing else, tends to produce affinity with angels, and to prepare for bearing a part in their celestial services.

Let us now consider as proposed, II. The objections which lie against instrumental musick in particular. You will say, perhaps, I have taken too much for granted ; and have too much blended together vocal and instrumental musick, in their supposed design and effects. If it is sound which produces the effect, and this sound consists in a particular modulation of the air, I see not of what consequence it is, whether occasioned by the motion of bodily organs, or by chords, pipes, and apertures in instruments. Who will say, it is not as conducive to the purposes of piety to have the musick of an organ, as of an infidel, profane, intemperate and adulterous master of the art. Too many, alas ! of our teachers and performers in sacred melody, have proved that they are deserving of no better description. While numbers are respectable and merit our esteem, others ought to be driven from their seats of affectation, pride and solemn mockery, to employ their musical talents where they are industriously gathering the meed of infamy and guilt.—Let the organ, the flute, the violin or any other instrument be my guide in devotional exercises of praise rather than these miscreants from stews ; from grog-shops, and deistical clubs. If musick must be performed, and it is a beautiful and enlivening part of religious service, let it rather be by

an inoffensive instrument than by a lump of pollution—a mere bloat of vanity, though in the form of a man.

But it will be said, perhaps, the expence is too great, and societies in general cannot easily defray it. I know not the proportion of expence between such an instrument as is now before us, and the frequent expence of time and money, in hiring and attending upon a teacher of musick. But, I believe, in the compass of a few years, the balance would be in favour of the instrument; and many societies, by adopting this mode, would find themselves gainers on the score of interest. Besides, it would be a constant and unvarying aid in this part of service: nor would it, like the vocal singers, desert the seat assigned, through disgust, or from indifferency. On the construction which distinguishes the present noble machine, the expence is greatly reduced, and society is freed from the burthen of an organist.

It will probably be further objected, that it will serve to root out vocal musick, and discourage an application to the art, among those who have talents. If this be the fact, (which experience alone must determine) it would be an evil of no inconsiderable magnitude. But, I apprehend, the objection is premature, and goes upon assumed ground. At any rate, it is wholly needless there should be foundation for such an objection. If experience proves the correctness of it, I will not contend. However, it is obvious a little care might be sufficient to guard against such an evil. I am well persuaded it must be easy singing with such an instrument; and when once learnt, persons can with little difficulty keep up the art and life of their singing. If they *will* neglect, and *will not* cultivate and improve their voices, no remedy can be provided against the evil. But it may be considered, it is a wilful and needless inconvenience. Perhaps, with half the trouble they could maintain the vocal part. It is like having a skilful chorister with them continually: and in this case, their singing will not so almost instantly begin to flag, when their teacher hath withdrawn. I would by no means encourage an inattention to the cultivation of the voice. I consider it the life and beauty of Psalmody, when rightly performed; nor do I think the neglect ought or need to take place, where the benefit of an organ is enjoyed. On the contrary, an increased attention and a more vigorous exertion in this cause, may be expected, where there is not a criminal deficiency in the leading,

members of society. The success would stimulate ; and the effect thus produced by the united powers of musick would, methinks, engage all who have a talent for this soul enlivening exercise, to become adepts in the art. I would not, however, be too confident, but leave the matter to be tested by experiment.

A still more formidable objection, in the view of some, rises into notice. It is this—That instrumental musick is calculated to destroy the spirituality of worship, and root out that purity which ought ever to distinguish gospel times. Were I not persuaded that the objector is serious in proposing this difficulty, and that he labours under embarrassment on this account, I would not tarry to frame a reply. But godly souls, and men of discernment, are clogged in their minds with this ungrateful idea, and they know not how to get over this obstacle. I have not vanity enough to think I can give them full relief, but I have a persuasion that the objection is owing more to the prejudices of education, than to any real evil which exists in the case. It may be called a relict of popery, and an attempt to carnalize the worship of God. But, I conceive it is deserving no such reproach, and ought not to lie under such a stigma. For purity and spirituality of worship, I would appear a decided advocate ; and I see nothing in this case which militates with the idea. If sound—if the modulation of the air in a particular manner, is incompatible with that spiritual worship which God requires under the gospel, then away with vocal musick ; away with all set forms of singing, and let praying and singing be performed in a mute manner, with the spirit and with the understanding also, but without the aid of the voice. If you admit oral service, you step out of the regions of exclusive spirituality, and may as well proceed one step further ; and this is all which is necessary to admit that for which I plead. Instrumental musick, so far as it respects sound, is not one grade further from spirituality, than is vocal. Both have the same design, are upon the same principles, and tend to the same effect.

An instrument hath not yet been formed, which can articulate and pronounce words. But in this, principally, does it vary from the human voice. Whether this perfection in mechanism will ever be attained must be left for future generations to decide. It would be scarcely more astonishing than some of the achievements of art. But the want of arti-

culatation, it is conceived, is not essential. If the air and chords are good, the purpose needed may be subserved; and the pious heart, with words of devotion and praise before the eyes, may be comforted and quickened in the use of an instrument. It is evident, that with various kinds of instruments, godly souls have been formerly aided in their worship. And I have full confidence, that in due time they will again be restored to their primitive use, and subserve their original design. Has the Devil seized on one and another till he has carried them all away from the service of the Church, and devoted numbers of them to the purposes of carnal merriment? Have they become drudges in the service of the wicked so as to aid in the frantic revels of festivity? Is it true of those who *regard not the work of the Lord*, that "the harp and the viol, the tabret and pipe, and "wine are in their feasts," and that in their social cheer, they "rejoice at the sound of the organ"? These, my friends, are evidently spoken of as symptoms of degeneracy; and it appears that in these cases, a very improper use is made of these instruments. They ought to be restored to the place they are designed to hold; and, instead of aiding in the designs of wantonness and sensuality, become the handmaids of devotion and praise. When *holiness unto the Lord* shall be upon the bells of the horses, these instruments will, no doubt, hold a more dignified station and be devoted to more divine and noble purposes.* The spirituality of worship may be still maintained, and the melody of God's praise be augmented; while instruments of a suitable structure assist to form *a band of sacred musick*.

Why, let me ask, is the art to form and use these instruments given to men—why are some raised up with an almost intuitive and perfect knowledge of all the powers of musick, if no use is to be made of the art in any virtuous and commendable way? Nature and grace both claim the aid of musick. Nature and grace, I conceive, both approve of that which is instrumental. And all the spirituality designed and wished for, may be preserved while the organ swells the notes in which the feelings of piety are wafted towards heaven. These instruments will not be needed in the celes-

* It is not pretended that a consecration to God implies that every musical instrument should be employed in immediate acts of worship; but that those which are proper for this business *may* and probably *will* be used in this way.

tial regions; but while in the body, christians may improve such aids. The voice itself will cease in death, and the symphony of heaven will be suited to the condition of the inhabitants. David might be as spiritual with his *psaltery and harp*—with his *stringed instruments and organs*—He might praise God upon the *loud cymbals*, and praise him upon the *high-sounding cymbals*, with as much purity as did Paul and Silas, when at midnight they prayed and sung praises to God, so that the prisoners heard them. For my own part I should rejoice to see a wicked world, and Satan at their head giving up the instruments which they have surreptitiously taken from the use of the Church, and which many *christian* people seem contented to leave in their hands, and having them again employed for the purposes specified by the sweet singer of Israel.*

In that day when “*the mountain of the Lord’s house shall be established in the top of the mountains, and exalted above the hills*”—when the redeemed shall return and come with singing unto Zion; and when all the implements and utensils of a worldly nature shall be consecrated to God, I doubt not the organ and other instruments of musick will have inscribed upon them in no less legible characters—“*Holiness unto the Lord.*” But these sentiments may be novel to some, and unscriptural in the view of others. I can only say they give me comfort; and, I believe, will be more and more generally adopted, till every objection is removed, and the use of instruments be universally established. And though Popery and Mahometanism may have employed these same articles—though they may have been devoted to the vilest purposes; yet they shall be again safe and

* If it be said there is no precept in the gospel for instrumental musick, we say it is unnecessary. In certain cases it is deemed accurate reasoning to plead in favor of what hath been confessedly of divine institution, and is not set aside by any express interdictory precept. On this ground we rest the authority for worshipping as did David and other devotional saints, who were men after God’s own heart, and offered to him a sacrifice well pleasing in his sight. The unsettled, impoverished, and afflicted state of the christian church in the earliest stages of its existence, may be a sufficient reason why instrumental musick was not then introduced; without supposing any change in the ordinance of heaven respecting it. Will any allow that “The instruments of musick used in the temple-service were all appointed by God, and separated from a profane to a sacred purpose,” and yet plead that the use of them under the gospel is an “unscriptural practice”; when no prohibitory clause is adduced from the writings of the evangelists or any of the apostles?

uncontaminated in the hands of the Church. I view it as one of the symptoms of an approaching millenium, of no less significancy and precision than the case stated in the text.

Let us now consider as proposed, III. The benefits to be derived from this quarter. This article hath, to a considerable degree, been anticipated in the remarks under a former head. But it may be proper to observe, that when the affections are cold and languid—when the mind is dull and stupid—such musick will warm, cheer, and enliven.—One benefit arising from instruments is, they will be a very useful aid to vocal musick. Another thing is, they will so elevate and invigorate the services of God's house that it will be an inducement for all to attend; and it will serve to keep them wakeful and lively while there.

Children and youth will have musick, and that of the instrumental kind. It is a dictate, and an innocent dictate or propensity of human nature. If they cannot find it in the house of God, they will go elsewhere and with different views. Their intercourse together will not always be of the most decent and orderly kind. Let them have solemn and appropriate musick in the house of God, and such as is calculated to enkindle pleasing sensations, they will have less inducements to go to the assembly and ball-room. They will have more numerous and engaging motives for going to the sanctuary; and there in the circle of *christian* parents and friends, and in the midst of solemn and religious services, they may hear and acquire some spiritual good.—Stop them, then, if possible, by allurements, from going to the abodes of vanity and mirth; and make them choose the house of God as the place of highest entertainment and delight. Then your work seems half accomplished, and you may hope they will be charmed to the love of the truth.—But, at any rate, the soul which longs to join the angelic hosts above, and is aspiring after the songs of the celestial regions, will, in this way, by the air of musick, be elevated on the expanded wings of faith and love towards heaven, and will catch something of the joy which swells the notes of glorified spirits. But I will not detain you with mere conjectures, however probable the ground which supports them.

I solicit your indulgence a few minutes longer, while I show as was proposed, IV. What reason there is to expect

that in due time these benefits will be realized and musick of this kind go into universal use.

I have stated what appears to be the force of the text on this subject. Had it been mentioned only that *men* and *their property*, generally, were to be devoted to God, we might still be at a loss as to the use to be made of certain arts.—But by going so far as to name one of the lowest and most indifferent articles; it is justifiable, I conceive, to admit the conclusion that hath been drawn, and maintain that all things, even those in most common and familiar use, shall be consecrated to god. I further ask, what other possible use is it reasonable to suppose *will* or *can* be made of them than that which hath been pointed out? The art of making and using instruments of musick will doubtless remain and be carried to great perfection in the millenium, far beyond what is at present known in the world; even by the most refined and highly cultivated nations. If this be the case, will this art, and these instruments, remain useless? There will be none to employ them as now in the gambols of vanity—none who will have a desire for those merry meetings where the violin strikes the heart-strings of jovial gaiety, and incites to the nimble movements of the ball-room: No frolicksome youth—no sons of mirth who have grown wrinkled and grey in the apartments of folly and vice. All will be religiously inclined, and religiously employed. “All shall know the Lord, from the least of them unto the greatest of them,” and their desire will be to meet, adore, praise and magnify the living God. In this case no other use but that of a religious kind will be found for any instrument or article whatever. I suppose, further, that every aid for religious purposes will be improved. And since instruments of musick are so happily calculated to subserve this end, I am ready to conclude they will be in extensive, if not universal use. Then all the benefits resulting or to be derived from them, will be felt and realized. The high-sounding cymbals and the majestic sounding organ, with other instruments of melodious and mellifluous sound, shall elevate and enrapture the songs of Zion.—I have only to ask you further to *apply* the subject.

I have been invited to attend and administer on this occasion. With some reluctance and diffidence I have undertaken. To what acceptance and with what success, it now remains for my hearers to determine. My reluctance prin-

cipally arose from the novelty of the scene and my own conscious inadequacy to the service. This hath been called by many, *the Dedication of an Organ*, or, the consecration of this instrument of musick to the service of God. This hath been considered a low business, and undeserving such solemn parade. I would rather consider it as a meeting to hear this instrument of musick, and worship together in the use of it. I hope none have been disgusted with the strong expressions of approbation and confidence respecting this kind of musick which have been used. It may be, none are edified, or altered in their opinion, by the remarks which have been made. I am thankful, however, for such a serious and respectful attention ; and am pleased also with the opportunity I have of seeing you in this temple of the most High God, and hearing the sacred musick which swells within these walls. Indifferent is it with me whether this be called a *Dedication of an Organ*, or a meeting to worship God with the aid of this instrument. I am willing it should be dedicated, and forever remain and be employed in this house. This however must depend on the people. And if they procure it for this purpose and devote it to this use, it will be, as the face of it declares, "*Laus Deo*," i. e. Praise to God.

The self-taught and ingenious constructor* of this curious machine, while he has the admiration, deserves also, I conceive, the applause of the public, and the gratitude of the church. The improvements made, by which the whole affair is so simplified and rendered familiar to the accommodation and benefit of all, increases the astonishment, lessens the expensiveness, and enhances greatly the value. I am not a stoical hearer of this melody. My liveliest sensibilities are awakened. The thrilling sweetness—the symphonious

* Mr. ERASTUS WATTLES, of Lebanon.

This organ is of that kind which is called a barrel or hand organ ; but of uncommonly large size : its largest pipe is twelve feet in length : it has ten stops, two of them of reed pipes : it is so constructed, that either part of a tune may be performed alone or with accompaniments ; and likewise either part may be made to take the lead, at the pleasure of the person performing : in these respects it is believed to differ from all other organs of the kind. Its superior advantages to organs commonly used in churches, must at once appear : on this all parts of a tune may be performed together ; on them but two, except by very few organists ; besides, any person, with but a moderate acquaintance with musick, may perform on this organ ; and thus the whole expense of an organist is saved.

harmony ; together with the sublime grandeur and majesty of the musick, leave the soul well nigh absorbed in extacy. At the portals of exit it stands waiting, under the influence of an almost yielding propensity to quit this feeble tenement in which it is imprisoned, and fly to regions of more expansive, vigorous, and joyful exercise. When all the melting powers of sound unite, and with resistless energy dissolve the willing mind, who does not feel an elevating desire to leap up, and accelerate his course to the mansions of glory ; there to join that seraphic choir, who once, near these regions of sin, sorrow and death, sweetened the air with angelic symphony ; while, with celestial ardor they sang, "*Glory to God in the highest, and on earth peace, good-will towards men.*" O, with what exultation, must those enter the society of the blessed, who are prepared to join in their anthems !

But although I plead for instrumental musick, and believe it will go into future and extensive use in the Church ; yet do not imagine that I consider this the principal thing ; or would have you confine your chief attention to this. No, my hearers—neither the voice, nor the organ, however melodious, will be acceptable to God without the heart. I would invite you all, therefore, to devote your hearts to him, who is the object of your praise. You must sing with grace in your hearts unto the Lord ; even when the organ is aiding your songs. To render your service complete, you must "sing with the spirit and with the understanding also." See then that when you stand up in this holy place, your affections are right with God and prepared to strike in unison with his truth. While you comfort and enliven one another with the voice and with the sound of this instrument, let your souls go forth in such a manner that you shall make melody unto the Lord. Then may you, in a spiritual sense, be dignified with the title of "singing men and singing women."

Methinks since musick is so principal a part of the employment in heaven, those who hope to arrive in that blessed world should do their utmost to encourage this noble art. Do I think you will sing there just in the manner you do in this world ? By no means. I have no such groveling conceptions of Heaven. But I believe the same subjects will form the matter of song. Deliverance from sin and woe—assimilation to God—admission into his presence, and

participation of his favour, will excite the liveliest gratitude, and swell the most joyful note. O the blessedness of seeing God and praising him forever ! This is Heaven—this is happiness complete. In this world, what glorious times when the knowledge of the Lord shall fill the earth as the waters fill the sea—when from the rising of the sun even unto the going down of the same, God's name shall be magnified ! If religion is to enter into all the concerns of life—if the glory of God is to regulate all the movements of men—if all are to drink into one spirit—be comforted with one hope—be employed in one worship and walk by the same rule, what a heaven upon earth ! Holiness unto the Lord shall be upon men, women, children, houses, lands, and all the possessions of men. Instruments of musick—every signal of approach, and all the appendages of life shall have this holy motto.

Let me then look around and see this whole assembly dedicating themselves to GOD. Let me see this choir of singers rise ; and, aided by yonder instrument of praise, let me not fail to hear them, with united voices and pipes, shout before this enraptured concourse, “ LOUD HALLE-
“ LUJAHS TO THE LORD.”*

* On pronouncing these last words, according to a previous agreement, the singers rose ; the organ sounded, and instantly the whole house was full of melody. The audience were at once surprised into a pleasing extacy, and the elevating power of musick was felt to an unusual degree ; while the closing words of the Sermon, with several succeeding lines and stanzas, were sung in an enchanting manner.



14 90
48 1
15 60